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THE
PRESBYTERIAN MONTHLY
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DECEMBER, 1868.

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1. I give and bequeath to the Trustees of the *Church Erection Fund* of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 31st, 1855, by the Legislature of the State of New York, the sum of _____ dollars, for the purpose of aiding feeble congregations in connection with the General Assembly in erecting houses of worship.

2. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended under the direction and for the appropriate uses of the *Publication Committee* of the General Assembly of the Presbyterian Church in the United States of America.

3. I give and bequeath to the Trustees of the Presbyterian House, incorporated April 21st, 1855, by the Legislature of the State of Pennsylvania, the sum of _____ dollars, to be expended by them for the appropriate uses of the *Ministerial Relief Fund* of the General Assembly of the Presbyterian Church in the United States of America.

4. I give and bequeath to the *Permanent Committee on Education for the Ministry* of the General Assembly of the Presbyterian Church in the United States of America, incorporated April 17th, 1858, by the Legislature of the State of New York, the sum of _____ dollars, to be expended for the education of pious young men for the Gospel ministry.

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6. I give and bequeath to the Permanent Committee on *Foreign Missions* of the General Assembly of the Presbyterian Church in the United States of America, incorporated by the Legislature of the State of New York, April 17th, 1865, the sum of _____ dollars, to be expended for the appropriate objects of said Incorporation.

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THE
PRESBYTERIAN MONTHLY.

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No. 12.

Americanized Romanism.

BY REV. B. B. HOTCHKIN.

Is the Romanism of Southern Europe, the Romanism of this country? In its dogmas and essential spirit, *Yes*. In its methods of exhibiting itself, *No*. The doctrine of the *vicegerency* broadly outspoken in its logical import, as it was in the sixteenth century, has never been recanted, and the carrying of it out has never been relaxed, except under the duress of enlightening influences. To this day it remains the cardinal principle of the Romanism of the Vatican that the Pope is God's administrator of the government of the world, and as such, may prescribe whatever shall be lawful or unlawful in the conduct of individuals, may fix the bounds of empires, may dictate the policies of sovereigns and governments, may command them, in God's name, to enforce the Papal decrees, and, in case of non-compliance with such demand, may excommunicate them, absolve their subjects from their allegiance to them, or may lay whole kingdoms under the ban of excommunication, and give them over to the Catholic powers, as game to a pack of unleashed hounds. This, we say, is the logical import of the vicegerent dogma. When the state of Europe permitted, every part of it, at one time or another, had practical effect; and *at Rome* there has not to this day been any relinquishment of it as the Divine right of the Papacy, or disavowal of purpose to carry it into effect, should the power to do so return. Indeed it is substantially expressed in the recent Papal "allocution," denouncing the acts of the Austrian government in legalizing civil marriages and providing for education in schools not under Romish control, and commanding Catholics to refuse obedience.

But to bring such a Romanism to this country—*i. e.* to reveal to the people of this country these fundamental principles of the vicegerency,

with their irrepressible strife for outgrowth—would never do. The same thing is measurably true of Western Europe; and hence it ensues that the Romish party which goes under the name of the *Gallic*, detested as it is by the Pope, is all that saves his church from utter annihilation in France and Germany. Even in Spain and Austria, it is becoming more and more evident that, unless the ultramontane features of the Papacy are somehow thrown into the shade, (not eliminated, for then the Papacy itself is a nullity,) a great religious revolution is inevitable. Italy is now in the midst of such a revolution, and from the very causes that threatened the other countries named—the incessant interference of the “delegated sovereignty” with the civil prerogatives. But for the presence of an army of ecclesiastics who lived on the government and people, and yet assumed contempt of the civil authority on the ground of their superior allegiance to the Pope, the Papacy in Italy might have met with a less early doom.

One solemn circumstance, though out of the thread of this article, we cannot forbear to mention in passing. The emissaries of infidelity spring to such fields as Italy for the first harvest. They will do the same by Austria and Spain, and we may add countries of Central and South America, as fast as they thus open. In the mind of a Romanist, whose spirit of inquiry has never been awakened, the Roman Catholic faith is the only representation of religion. When disgusted with that, he supposes himself disgusted with religion. Led, not by an evangelical conversion, but by his common sense, to cast that off as a superstition and imposture, his first state of mind is a most facile one to be seized upon by infidelity, rationalistic or blunt, and to be impressed with the notion that the evangelical faith is a part of the system of superstition and priestcraft. The immediate presence of evangelical influence, the true gospel, written, taught and carried from house to house, and all inspired with the vigor of a sanctified zeal, is the only hope of saving such fields from the whole rebound from a corrupt Christianity to an unmitigated Christlessness. Never before in so great and solemn truth, did the perils or hopes of lands emerging from the darkness of Romish delusion, hang upon that contingency. Never before was there such call and such room for effort directed specifically to the substitution of a vital, in the place of a false Christianity.*

Growing out of the state of things, with respect to the Papacy to which we have alluded, lies the chief embarrassment of those who seek to commend Romanism to the people of our country. America is certainly an inviting field for Romish effort, and there are respects in which it is a hopeful field. We have among us people who have a general impression of the necessity of religion, and a like general impression that only the Christian religion is true. They are Protestants only in the sense that

* Since the above was written, events have occurred in Spain which can hardly fail of the most serious results upon the Popish power there; and which give solemn intensity to the duty of an immediate and full-handed evangelical effort, posted on the highway from Romanism to godlessness.

they have never come into union with the Romish Church; but coming into the count of Protestants, whenever one of them passes into that church, he is claimed as a convert from Protestantism. They want religion, but they want it *easy*; and so much of Romanism as is held up by its teachers in this country, gives it to them easy.

But the embarrassment in the way of its propagation here, consists in the difficulty of really Romanizing America, while appearing only to Americanize Romanism—of making it appear as a system which can and does bend itself to the liberal tone of the country, while in reality the despotism of the vicegerency is held only in abeyance, or, in fewer words, giving it an American face, while all its pulsations are those of the Roman heart. This has become the real *labor* of Romanism in our land. For just this kind of effort it has an instrumentality which never before found for itself so exact an adaptation—JESUITISM.

We have an example of this in the Romish literature of this country. We have given to it now and then a reading, and we venture to say that of the articles we have seen, not one in ten would be allowed to go before the people of the States of the Church. Almost all would be cast out as tending to looseness of views respecting the unalterable prerogatives of the Pontificate. This is especially true of a recent issue of Romish tracts, written for Protestant readers, and published by the "*Catholic Publication Society*." Indeed what can be more unlike the true genius of Rome, and of more American aspect, than the thing itself—a Publication Society? Has that church ever gotten up any systematic arrangement for a popular religious literature in the purely Romish countries of either continent—anywhere except where the press has become a necessity in the formation of the religious sentiment?

Neither does the real Rome lie on the pages of these tracts. Take for example the opening sentence, of one that has been thrown about rather extensively:—

"Is it HONEST to say that the Catholic Church prohibits the use of the Bible, when anybody who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic Church, with the Pope at their head, encouraging Catholics to read the Bible, in these words, 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

Who dare post such a notice in Rome? What Catholic bookstore there keeps Bibles for the people, or would be allowed for an hour to do it? What plain Roman Catholic in the Roman States, or any thoroughly Romish country, has heard of the liberty, to say nothing of the "encouragement," to read it, or has ever possessed one, except through some Protestant agency? Or even in this country, go from house to house where there are Catholic servants, or among the dwellings of Catholic laborers, and how many have the Bible, even in the corrupt

Catholic version, at hand? One in a hundred? Who of them can tell of ever having been encouraged by a father confessor to procure it, or read it? We should like to know. —

Think of the *honesty* of endeavoring by this pretty finesse, to create an outside impression that the Romish church does really encourage the general diffusion of the Holy Scriptures, when their lies on its statute book the following rule, drawn up by authority of the Council of Trent, one by which even Popes are bound, and approved by Pope Pius IV, in a Bull issued March 24, 1564—a rule which has never been repealed, or neglected except where its enforcement was too glaringly inexpedient:—

“Translations [only from the Latin Vulgate] of the Old Testament may also be allowed, but only to learned and pious men at the discretion of the bishops. [Then, after forbidding the use of certain named translations of the New Testament—] Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may by the advice of the Priest or Confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it; *and this permission they must have in writing.* But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishops to some pious use, and be subjected by the bishops to such other penalties as the bishops shall judge proper, according to the quality of the offence. *But Regulars shall neither read nor purchase such Bibles without a special license from their superiors.*”

We have not room to speak minutely of the Jesuitism in these tracts. Carefully avoiding any committal of the Papacy to any concession to the American tone of thought, they give out just so much of real Romanism, and no more, as will meet the humors of the class already spoken of, easy of conversion to whatever Christianity is most easily put on. Such is the doctrine of baptismal regeneration, of sorrow as an atonement for post-baptismal sins, of the efficacy of the confessional with its priestly absolution, and of masses for the soul, if there happen to be any slip in the ante-mortuary duties. These points, with a tract or two on the Catholic unity and infallibility, and Papal headship, form the staple of this “Catholic Publication Society” literature. As for this logic—well, our space is about filled, and we can only say we wish we could be as sure that the writers are as false in their low estimate of the thinking habits of our masses—as false in their presumption that a word which vitiates the whole syllogism, can, at the last moment be slipped in, and the logical fraud pass unnoticed—as we are of the dishonesty of the style of reasoning adopted. For example after

asserting that only the church which has the successor of St. Peter at its head, can be the Church of Christ. "Now it so happens that there is only one church which *claims* to have at her head the successor of St. Peter, and that Church is the Catholic Church, therefore the Catholic Church is the Church of Christ." A very accommodating controversialist is the other party in the dialogue, who immediately responds: "Well, that argument is plain enough to be sure; and it seems to me to be sound too."

Take for a major proposition—"None but a lineal and primogenial descendant of William the Conqueror, can be the legitimate sovereign of England." Then let some man rise up and say, "I *claim* to be the lineal primogenial descendant of William the Conqueror, and I am the only person in the universe who *sets up that claim*: Therefore," &c. Shade of Aristotle!

M i n n e s o t a .

BY THE EDITOR.

At the foot of the white cliff from which Fort Snelling looks out upon the glorious scenery of the Upper Mississippi, the Minnesota River unites with the father of waters. After a tortuous course of five hundred miles, the lesser stream is lost in the greater, with it to journey yet two thousand miles to the Gulf. As our cars here stopped, at the Mendota Station, I noted a lithe Dacotah squaw, in blanket shawl and moccasins, entering at one door of the car that ascended the Minnesota Valley, whilst at the other there entered a Norse woman fresh from the Old World, bearing in her arms her stout boy in cloth jerkin and woolen socks. Thus do the two races meet on Minnesota soil—the white and the red—the red man passing away, the white advancing, each with a rapidity wonderful and impressive. It is difficult, indeed, for the new-comer to apprehend the fact that but a very few years since this whole land was occupied only by Indian tribes. They and their memory are fading, although it is but six years since the State was the scene of one of the bloodiest Indian massacres recorded in American history. In their place the hardy immigrants from our

Northern States and from the north of Europe are pouring in, and changing prairie and wood land into fertile fields and smiling towns. Though but ten years old, Minnesota is one of the thriftiest and most promising, as well as one of the most beautiful States of our Union.

The State.

Taking Minnesota as a whole, with its eighty-four thousand square miles of territory, it is a most attractive region. It charms you with its scenery, exhilarates you with its air, and tempts you with its wealth only awaiting industry for its development. Its area exceeds that of all New England, and is equal to the abundant support of a population of millions. An equal territory in Ohio and Pennsylvania now contains six millions of people, with scope for as many more. Nor is there any reason to doubt that this population will soon be found upon her soil, if God continue the present order of things. Where the Dacotah but yesterday equipped his warriors for the war-path against the Ojibways, now are seen waving fields of wheat and every fruit of modern civilization. Twenty years ago there was no Minneapolis, and St. Paul was

less than a frontier village; now the three towns that cluster about the Falls of St. Anthony claim a population of forty thousand.

Physical Characteristics.

Minnesota has characteristics peculiarly her own. The scenery is charming. Here are rolling prairies, vast woods, beautiful views, and hundreds, nay, thousands of sparkling lakes with pebbly and wooded shores. Here too are waterfalls—that of St. Anthony where the Mississippi takes a leap that arrests navigation, and the gem-fall of Minne-ha-ha, the outlet of Lake Minnetonka, near Minneapolis, sung by Longfellow in his Hia-watha:

“Here the falls of Minne-ha-ha
Flash and gleam among the oak-trees,
Laugh and leap into the valley.”

In the north are vast pine woods, where the lumber men in winter cut the logs, draw them over the snow to the frozen streams and wait for their thaw to float their timber to the mills of Minneapolis and other ports. Building stone is abundant, and as a wheat growing State, Minnesota expects to be without a rival.

Whilst Minnesota is one of our most Northern States, its climate is healthful; it is remarkably free from malaria, and favorable to those needing a dry atmosphere. Though the winters are long and severe, it is the resort of multitudes who cannot live in climates less dry and pure. It is a mistake however for those who are far gone in consumption to suppose that Minnesota air will prove a specific to meet their case. The cemetery is found here as elsewhere.

The latitude of the State attracts men from northern climes, and of a hardy temperament. It promises to give Minnesota an admirable population, energetic and enterprising. Its population, already over four hundred thousand, is rapidly increasing.

The Mississippi forms its chief commercial outlet at present, but the completion of a line of rail, and perhaps of water communication with Lake Supe-

rior, will, in 1870, carry its grain crop at cheap water rates to Buffalo and the Eastern seaboard. Railroads are projected and partially built in several important lines; the most important of these in its future relations is the northern route to the Pacific, a highly practicable line presenting less difficulties than those already overcome by the great central road.

The Synod.

The meeting of the Synod of Minnesota in Minneapolis brought me to the State. The place of gathering was a delightful one. St. Paul stands on the Mississippi at the head of navigation, a thriving town of about twenty thousand inhabitants. Seven miles higher up are the Falls of St. Anthony. Here we find Minneapolis on the right and St. Anthony on the left bank of the river, with a population (together) of twenty thousand or more. Between Minneapolis and St. Paul there is a lively emulation, and each anticipates a future greatness and predominance which the future can adjudge more safely than a visitor. In St. Paul we have two churches, the First, Rev. John Mattocks, and the House of Hope, supplied by Rev. F. W. Flint, with a third in contemplation. In Minneapolis we have but one, of which the Rev. A. H. Carrier is the very acceptable pastor, and in which the Synod met.

As a body, the Synod of Minnesota impresses you with its youth, energy, earnestness, and courage. Its atmosphere is one of advance along the whole line. Fathers there are in it, but the fathers are missionaries, *foreign missionaries*, whose people were here, but now are far to the west. With the spirit of missions, of self-sacrifice, and labor for Christ in the fathers, self-indulgence will not characterize the young men.

Its Work.

The Synod has four Presbyteries, forty churches, of which nine were organized the past year, thirty-eight ministers, and two thousand and eighty-seven church members, an increase of five hundred and ten the past year. In

the work of the Synod there are points of special interest. There is an important German work to be done. Swedes and Norwegians are pouring into the State; and one whole Presbytery is formed of Dacotah Indian churches and their ministers. The largest church in the Synod was represented by its Dacotah pastor, Artemas Ehnamani, a converted warrior, who has forsaken the war path for the Christian ministry, and seeks souls instead of scalps. His address to the Sabbath-school, interpreted by Mr. Riggs, was a touching evidence of the power of God's grace to subdue and change the savage into the follower of the Prince of Peace.

Dakotah History.

The Rev. S. R. Riggs has been for sometime engaged upon a history of the mission to the Dakotahs. A committee appointed to examine it reported,

"We have had laid before us the MSS. of a work entitled 'The Gospel among the Dakotahs,' prepared by Rev. S. R. Riggs, on the suggestion of the Synod of Minnesota, at its annual session held at Mankato in September, 1867.

"After a careful examination of the MSS. we hereby cordially recommend it to the Synod as a work full of interesting and instructive narrative, facts and incidents of general interest; as eminently fitted to illustrate the power of the gospel among the Indians, and as well calculated to subserve the interest of history, a wide-felt want of the public generally, and the cause of our Master's kingdom."

Church Work.

Our Home Mission District Secretary, Rev. A. G. Ruliffson, is doing a good work in the State, and a work most needful. "Home Missions," "Church Erection," and "Publication" are words full of meaning here, representing to our laborers the help that is essential to the vigorous prosecution of their mission. Few of the churches are self sustaining; many need aid for the erection of houses of worship, and all want the issues of our Press to supplement their labors, to swell and re-echo their voices.

It is on such fields as this that we see the fitness and harmony of our HOME WORK as a branch of the Church of Christ, fulfilling his last command to conquer the world for him. We find Education fitting the men for the pulpit; Home Missions supporting them; Church Erection building them houses of worship; Publication giving them tracts, hymn books, Sabbath-school books and books for the minister; and Ministerial Relief promising comfort to the superannuated, the widow and orphan. For the world beyond, Foreign Missions represents these varied labors in one.

It was very pleasant to see this young Synod resolving to give as well as to receive, and recognizing this unity of works.

No Ghastly Blanks.

I listened with great interest to the narrative read by the Rev. E. B. Wright, of Stillwater. On this topic it said:

"It is believed that many of the churches are gradually and slowly learning the hard lesson of giving according to their ability, yet the number of *ghastly blanks* opposite the names of many churches in the Minutes of the General Assembly is much to be lamented. It is forced upon the minds of your Committee that the ministry of this Synod have not done their whole duty in asking for the contributions of their congregations. It is perhaps one of the hardest tasks of a minister's life to ask for money for the various causes pressed upon us, but all timidity in begging for Christ should vanish. Let us learn to beg as Paul did, who followed up his argument on the glorious doctrine of the Resurrection by immediately calling attention to the collection. Even if the amount given be small, it will look like business and progress to have *every blank filled*, and will encourage others to emulation. Your Committee would also call attention to the importance of giving *first* and most to those causes recommended by the General Assembly. Much of the money contributed by our branch of the Church goes unfortunately into extraneous channels. We love our own dear Church, and we believe its affairs are administered with such economy and discretion that the means we have to spare will best contribute to the up-building of Christ's cause, the great end

in view, by giving for the measures it places before us."

Let every minister and every elder of every Synod, Presbytery and church in our body ponder these true words, and the results will carry joy to our mission fields.

Old and New.

The Union services of the Synod of Minnesota in conjunction with the Old School Synod of St. Paul, which met in their church in Minneapolis, a conference meeting and a communion, were fraternal and delightful. Dr. Speer of the Old School Board of Education and Dr. Ellinwood of our Church Election Board spoke at the communion, and others at the conference meeting, in terms that seemed to presage a breaking down of the wall of partition that has stood so long. Dr. Schenck, of the Board of Publication (O. S.), was also with the Synod of St. Paul, making, with myself, quite an influx of Secretaries upon these Northwestern Synods. We must do ourselves the justice of saying that we were so cordially welcomed that we did not regret our coming. It is well for a Secretary to subject himself to the influences that pervade such Synods as these.

Synodical Colporteur.

The Synod expressed its satisfaction at the appointment by the Presbyterian Publication Committee of a Synodical Colporteur to labor in Minnesota, the Rev. Ransom Wait, and promised him a cordial co-operation in his visits to the churches and mission fields. Mr. Wait is already at work and acts as a Sunday-school missionary as well as a colporteur. Our Sunday-schools desiring to aid feeble and new schools, cannot do better than to send to the Presbyterian House contributions for Mr. Wait's work and for similar use in other fields, such as Kansas, Missouri, Illinois, Wisconsin, and other needy States.

But we must leave Minnesota for the present, commending its good Synod, its Moderator, Rev. Thomas Marshall of Mankato, and its hospitality, as evinced by our brave young church at Minneapolis. May the blessing of God

be in it; many harvests of holy lives make its prairies to smile before God, and the Redeemer's name be sung by the millions who are to reap its fields and fill its towns.

[For the Presbyterian Monthly.]

MISSIONARY HYMN.

"How Beautiful." Isa. lii: 7.

Upon the distant "mountains"
 "How beautiful the feet"
 Of those who bear a treasure,
 All human want to meet:—
 Who carry joyful "tidings"
 Allaying guilty fear;
 The message of "salvation"
 For all the world to hear.

In every land proclaiming
 "Good will" on earth "to men,"
 And "peace" among the nations
 Beneath Messiah's reign:
 For every human being,
 Estranged and lost to God,
 A gracious, full redemption
 Through all atoning blood.

Then tell the wondrous story,
 Proclaim it far and wide,
 Till every land and nation
 Shall know that Christ has died;—
 Has died to make atonement—
 Has shed His precious blood
 To save us from perdition
 And "bring us unto God."

Oh, let the sacred heralds,
 Commissioned from above,
 Go forth among all people
 To tell a Saviour's love;
 And may the HOLY SPIRIT
 Apply His sacred word,
 Till earth's uncounted millions
 Shall know and trust the Lord.

NO DIGEST.

The time of two hundred men was occupied for a whole morning and afternoon session, in the Synod of New York and New Jersey, by a painful judicial case. The prosecutor of the appeal, in his remarks, said with much emphasis, that if he had only had a copy of the Assembly's Digest he would have there found that the Assembly had given advice which would have changed his action and greatly lessened the trouble. Many a long quarrel might be saved by both parties learning what decisions have been made in parallel cases in the past, and abiding by these decisions as a rule for the settlement of difficulties.

Extracts from Reports of Home Missionaries.

In these extracts we have the lights and shades of missionary life. Here we learn something of the alternate joys and sorrows, the hopes and fears, of the servants of Christ, who are cultivating the moral wastes of our country in hope of making them yield the fruits of righteousness. From these extracts we learn something, too, of their encouragements and hinderances in the prosecution of this work, and of the self-denial they must practice in making full proof of their ministry. The first extract is from an elder of a vacant congregation, and it shows what might be done by very many of our elders in vacant or supplied churches.

MICHIGAN.

What an Elder of a Vacant Congregation Can Do.

As we are without a pastor or stated supplies, you may not expect a contribution from us, but we purpose to go through the form, annually, for each of our causes. In fact the matter of contribution from us originated with the *laity* and not with the ministry. The enclosed draft is the amount of our collection yesterday, when the cause was presented by one of our elders. We are just furnishing our new church, and a multiplicity of home calls, such as making up a large balance due on our building, carpeting and upholstering, all coming just now, is the reason why the draft is not larger. I mentioned to Dr. Ellinwood, about August 1st, that I was anxious that our church should occupy important points on the Union Pacific Railroad, and that I intended to pass over that line, and on my return to be prepared to make a contribution for some point on that line. I had to turn back from Omaha, but will now say that I will contribute five hundred dollars for one year in quarterly installments toward the support of a good man at ———, and the same for ———, whenever you deem it desirable to occupy those places.

The men sent should have the tact to make themselves equally accessible to all classes, as I suppose the population is of every class. I will also contribute through the Church Erection Committee five hundred dollars towards a church edifice in each place when such is needed,

but the man sent should know how to draw out the co-operation of the people on the ground, so as to raise a large part of the funds from the people. This can be done if he takes hold of the matter in the right way. If those places are already provided for by special donation, I should be ready to consider your suggestion of any other places on that line.

WISCONSIN.

Darkness Giving Place to Light—Doubt to Faith.

This village has a population of about six thousand souls, but far the greater portion is of foreign birth. The American element has not increased much for ten years. During this period four ministers had successively occupied this field; one of these became a Universalist while here, and after he left he became immoral. The cause of Christ received from this source a stunning blow from which it has not yet fully recovered. Before I came to this place the church had been without stated preaching for nine months. A failure in an attempt to build a house of worship produced alienations between the members, and consequent spiritual lukewarmness throughout the entire church.

After the ordinary duties of the ministry, my first effort was to have a day set apart for a collection for the different benevolent causes. With the co-operation of the elders, I succeeded in this effort. The trustees have purchased a lot, one hundred and fifty feet by one hundred and fifty feet, for a church edi-

rice and parsonage, etc., at a cost of one thousand five hundred dollars, nine hundred and fifty dollars of which is subscribed. My expectation is, that having paid for the lot, or nearly so, by the 1st of January 1869, we shall take the second step to secure means to erect a suitable building on it. We hope to erect such a house at a cost of seven thousand dollars, and to be able to pay for it, relying on the Church Election Committee for an appropriation towards this object. This place is increasing rapidly in population, and we wish to have a church, not merely to meet our present wants, but to suit the population in years to come.

MINNESOTA.

A Steady Advance Reported.

The last day of August, ended the first quarter of my third year, as Home Missionary and stated supply for this field. I enter upon the work of this year with a good deal of hope and look for even more advancement than during previous years. Thus far each year has been marked by some peculiar advancement, which we can look upon as a pillar set up by the way. This year we hope to get into a new and larger hall for immediate use, and to set on foot definite arrangements for building a place of worship of our own. Hitherto circumstances have seemed to make it expedient to delay building, but now I see no further excuse for delay. I am able to report a steady advance, and when the time shall come that we shall have a church edifice, I hope to see a permanent and vigorous organization here.

The Missionary and his People Happy.

It was cheering to see, upon the last Sabbath afternoon, so large a company comfortably seated in their own house of worship prepared to commemorate the dying love of Christ. Since I last wrote, the ladies have purchased a bell, and in a few weeks we shall formally dedicate our building to God. At the last communion we received three new members. Our services are quite well

attended, and our congregations are growing.

IOWA.

A Marked Change.

Our town is improving very rapidly. It is now full of land buyers and persons seeking western business and homes. Many of them are church members and they want church homes. They will not settle unless they have church privileges. One such came to us last spring. He is a great help to us, *always* at church and church meetings, and the Sunday-school, and besides he has money and he is not wanting in liberality. For this class we need churches scattered over the State. A few thousand dollars expended by the Church now will, in less time than Western New York took, make a rich return.

Take an illustration of what the continued observance of the means of grace will do. When I came here we could not sustain a prayer-meeting, unless I did all the praying myself. We held the meetings at private houses. One man seemed anxious to sustain the meeting, and invited us to his house. He was a professing Christian, and I was disappointed when he refused to take part in leading in prayer. He spoke quite freely of his inability to pray in public. The meeting kept on and he was one of the most punctual attendants. Some months after, I asked him privately if he did not feel like taking part in the meeting, but he declined again. After this I learned that he had family worship, and asked a blessing at meals. Sometime after this I called on him at our prayer-meeting, to lead in the devotions. He complied with my request, and offered an edifying prayer. Now he can and does conduct the prayer-meeting in turn with the other brethren.

ILLINOIS.

A Church Edifice Finished and Paid for.

The quarter just ended has been one of interest in view of the fact that our work of church building has been

accomplished. The congregation has raised and expended \$350, to finish the building, and \$250 more on the day of its dedication to cancel all debts. It was a day of happiness to all our people. A large and wealthy church with its opulence could not have the enjoyment in dedicating a costly structure, that a little band does in dedicating its little offering. We are happy to-day that we have dedicated only our own to the Lord. We have no one's money but our own in the building.

The church has now a name and a place. Has the mission proved a success and shall it be maintained? In counting its success its latitude and longitude must be taken into the account. We are not on the parallel of New York, but that of Virginia and Kentucky. We are in the darkest quarter of Egypt. The mass of the population is from the poor whites of the South. Considering the material to work upon, the success is greater than any I have met in my ministry.

MISSOURI.

A Praying People make a Hopeful Minister.

During the hot weather in July, my congregations were not as large as formerly, but for the succeeding months, they have been larger than ever before. Our prayer-meetings are well attended, and increasing in interest. From fifty to seventy are usually present. Our Sabbath-school is prosperous. Our contribution for Home Missions was seventy-five dollars. We hope to increase it to one hundred and twenty-five dollars.

The Church Self-Supporting.

As this is my last report to you, let me express the thanks of my people for your generous and timely aid. My people will never forget, when they were in straits, the Home Mission Committee came to their relief. When I accepted the call to their young church a year ago, there were just twenty-two members, none of them rich as to the things of this world. They had an

unfinished house of worship with a heavy debt upon it. Everything looked dark, but your appropriations encouraged us to go forward, and the Lord blessed our efforts. We now have seventy-one members. We still have some debt on our church building, but we are able to provide for it. We shall soon have to enlarge our church, but we shall be able with God's blessing to do this without appealing for *outside help*.

NEW YORK.

Church Repairs.

We are just now as a society without any place of worship, as the church building is undergoing the repairs that have been contemplated since my first coming. The United Presbyterians have service in the village hall, a very inconvenient place for worship, and we meet with them in the morning, that the Sunday-school pupils may be kept together as much as possible. I am at present acting as superintendent.

Our work on the church is proving, as such work generally does, rather more expensive than was anticipated, and some whose faith is weak and courage small, are faint hearted. Such want of courage is anything but pleasant to meet, and yet there could be no real health for the society till the reproach of a neglected sanctuary was taken away. I do not see how less could be done than we are doing. I am sure that religious growth will be for more probable when once we enter the cleansed and beautified house. The transition state is not desirable, but the end will result in good. There is considerable improvement in the village, in the way of building, laying walks, etc. The school has commenced its year very prosperously, with one hundred and fifty students in attendance. There is a good look to the village outwardly. O that God would renew us in our spiritual life. Pray for us.

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

Our Committee's New Books.

WORK FOR ALL, and Ways of Working.
By Rev. Charles P. Bush, D.D., 128 pages, 18mo. Price 40 cents.

We do not often issue a book for which we desire and invoke a larger circulation than we do for this small volume. The "work" of which it treats is the work of bringing souls to Christ, of doing it now; the duty it it enforces is the duty of every man and every woman engaging in this work. The table of contents will give a compact view of its chapters. Their headings are. I. The Work Needed. II. Work a Duty. III. Duty of All Alike. IV. Work a Blessing. V. How to Work. VI. Different Methods. VII. Woman at Work. VIII. This Work Important. IX. This Work for the Laity. X. This Work Indispensable. XI. Work on Principle. XII. Work by the Wayside. XIII. Work with Good Books. XIV. The Minister at Work. XV. Another Minister at Work. XVI. The Church Organized to Work. XVII. Encouragements to Work. XVIII. Talent Brought Out. XIX. Another Woman at Work. XX. Work Universal.

Let "Work for All" be put into the hands of our church members. Its distribution will be a good investment. Will not some one give us the means of putting a copy into the hands of every minister in our body?

THE CHINAMAN IN CALIFORNIA. By the Author of "The Story of a Chinese Boy," "Cherry the Missionary," &c. 150 pages, 18mo. Three Illustrations. Price 50 cents.

A residence of fourteen years in California deeply interested the author of this little book in the Chinese, who are pouring into that State so rapidly. These intelligent, apt, industrious, but heathen people, awakened her warm sympathy, and she earnestly desires that others should think and feel and work for them. Unless we bless them with our Christianity, they will curse

us with the vices and wickedness of heathenism. To interest the people of the United States in them is the aim of this story, the events of which are entirely true, though not occurring in the exact order in which they are here narrated. It will be read with eagerness when once begun.

The flood in Sacramento, which forms the chief feature of this tale, is an event well remembered by Californians.

THE CHINA CUP. 115 pages, 18mo. Two Illustrations. Price 40 cents.

Whilst "The China Cup" will prove both interesting and instructive to all, it addresses itself more especially to that large class of young women and girls who labor in factories, or who, by being thrown into contact with the world, are exposed to its temptations just as they are choosing for themselves the path in which they will walk. It teaches caution in the choice of companions, the avoidance of unhallowed pleasures, and a patient waiting on God for the establishment of the truth when character has been falsely assailed.

AMY HALL BOOKS. Six new and interesting books for young readers, each 72 pp., 18mo., with two illustrations. By Mrs. Mary J. Hildeburn, author of "Money," "Flora Morris's Choice," &c., &c., well known as an interesting writer for the young. The volumes are,

Amy Hall, Daisy Delafield; or The Lost Lamb, Carrie's Peaches, Fannie's Rule, Miss Clare's Party, Lettie's Way of Doing Good.

Each book 35 cents. The whole set in a neat box, \$2.00. This box will make a very pretty and acceptable Christmas gift for little boys or girls.

Any of our books sent by mail for the published price, and full Catalogues furnished gratis on application. Address, Presbyterian Publication Committee, No. 1334 Chestnut Street, Philadelphia.

**A CONTRAST FOR THE LITTLE
MUDDY.**

In the last number of the PRESBYTERIAN MONTHLY was a sketch of a little church in Iowa—"The Little Muddy"—which illustrated the advantages of timely aid in providing a *Home* for a newly organized church.

The obverse of that picture may be given in another history of a church organization which was left without a home—which never had a house of worship.

In a certain town in Michigan a church was formed in the year 1836. It was in the days of slower emigration, of ox teams, and log cabins, of old-fashioned farming, and real backwoods life. There the school house was tolerated as a place of worship. It was in accordance with everything else.

The field was a very promising one, and in spite of narrow accommodations and other obstacles, the church grew to a membership of eighty.

But a new day dawned. The railroads were built, and the locomotive appeared—bringing with it a fully developed civilization. The style of dwellings and workhouses and all else underwent a surprising change. To the new and more ambitious population the school house was not a church, and while other religious organizations erected attractive houses of worship this particular flock remained without a fold.

Need any one be told that it failed to hold its place in that community?

It is no matter of surprise that it languished, and finally after a history of seventeen years, became utterly extinct. The Presbytery with fitting obsequies pronounced it dead.

Then followed fifteen years of grave-like slumber in which no attempt at resurrection was made. Recently, however, *thirty-two years from the first organization, a new church has been formed with a membership of nine. And this time a church edifice will be built.*

There is reason to believe that the

first organization, had it been provided with a comfortable sanctuary, would by this time have been one of the strong and vigorous churches of Michigan. A whole generation has passed away. Seventeen years have been given to struggling with discouragements, and for fifteen years the grass has grown upon a silent grave.

During those thirty-two years what wonderful advancement in all else but the ill-starred church! The town has grown apace. Michigan, no longer a wilderness, characterized in the old pictorial geographies as a hunting ground for wild turkeys, has become a wealthy and populous State. Half a score of other great sovereign commonwealths have sprung up beyond, and the geographical centre of the Republic has been removed nearly a thousand miles to the westward. During those thirty years stupendous changes have occurred in all parts of the world. The cause of liberty and humanity has made great strides, and the gospel of salvation has been printed and proclaimed in many a heathen tongue. But the church in ———, which once numbered eighty members, and has since been absolutely dead, now numbers nine!

It should be borne in mind that this kind of evangelizing is not merely unproductive. It is also very expensive to the church at large. Seventeen years of struggles carried on under such circumstances, mean nothing more or less than seventeen years of dependence on missionary aid.

We should like to examine the account of the older missionary societies with that struggling flock and see how much in the aggregate was expended there. How many church edifices would it have built at the average of five hundred dollars each! How many similar organizations could thus with the same outlay have been put into a self-sustaining position, and been made by this time strong and prosperous churches!

It would be interesting and instructive also, to know the views and experi-

ences of the ministers who preached during those seventeen years, and know where the sorest difficulty lay, what was the chief discouragement under which they wasted their lives, and through which the church became extinct. But the past is past. There is to-day a church of nine members. Would the reader advise them if possible to erect a sanctuary or to pursue the old plan. Is our present method in such cases a better one? Is it the true method of evangelizing our country? Is there a real call for the cause of Church Election?

A YOUNG CHURCH GIVING.

In a note to Dr. Ellinwood, the treasurer of the Young Westminster Church of Rochester, New York, says:

"Enclosed find draft for twenty-five-dollars payable to your order, the first contribution of Westminster Church for Church erection. We are sure that you will appreciate it, knowing as you do, that as a people we are not abounding in wealth, though we have some among us who are rich in faith and good works.

Perhaps a few words concerning us may be of interest. The Lord's hand has been with us from the first.

Our congregation has been large and attentive. The Sabbath-school has come under our immediate control.

The school is not quite as large now, but very pleasant, and we hope not unprofitable. A good many adults have become fixtures, who were not in the habit of attending. Our Young Peoples' Prayer-Meeting has become an interesting part of our service, as it was at the Central. For several Sabbaths we have had over eighty present at that meeting. Some are anxious about their soul's eternal interest.

We feel that God has blest us abundantly, and that even now he is very near. It is the burden of our prayer that he will come speedily, and send showers of refreshing from above, even the converting and sanctifying influence of the Holy Spirit.

FRONTIER WORK OPEN TO US.

Is it true that our denominational publishing houses cannot work to advantage on the frontiers of our country? We do not find it so in the operations of our Presbyterian Publication Committee. On the contrary our Home Missionaries tell us that our books are preferred to any and all others. Here is a letter just received from Emporia, Kansas, where the Sabbath-school is not a Presbyterian, but a Union School. It says:—

"We are truly under a debt of gratitude to you for the donation of Sabbath-school books. Owing to the number of Sabbath-schools in Emporia, we were not able to form a Presbyterian school. Ours is a Union school, yet no one has objected to the books because they are denominational. The books have added greatly to the interest of the school; the only trouble about them is that we have not half enough of them. Our school is now the largest in town, ranging from fifty to eighty in number.

"Advantage has already been taken of our situation and strong efforts made to proselyte our Presbyterian members when they first arrive."

So also Dr. Post, of Eastern Missouri, who is constantly establishing new schools in that thoroughly missionary region, writes to us: "The books of our Publication Committee are better liked by the children, and read with more interest by them than any other Sabbath-school books we can find. I want books, not for my Sulphur Springs' school, but for entirely new schools. I hope it will be in the power of some Eastern Church or Sabbath-school to send us a box of books through you."

In fact, we have an immensely wide field of operations spread out before us for occupation by our own specific work and workers. Our four hundred and fifty Home Missionaries stand ready to act as Sunday-school Missionaries, at no additional cost to the church for their services in this branch of labor. And, if it is desired by the

churches, the Publication Committee are ready to commission men for this specific work, to act in entire harmony with our pastors and churches. Mr. Wait is now thus working for our Publication Committee, in connection with the Synod of Minnesota, as a Synodical Sabbath-school Missionary and Colporteur.

PICTURES FOR THE PEOPLE.

In the past, the possession of good pictures was the exclusive luxury of the rich; now, thanks to modern art, this luxury may be shared by the people. The new process known as *chromo-lithography*, or in plain English, color-stone-painting, printing upon paper from stone in oil and water colors, is bringing within the reach of multitudes pictures of a quality that could be procured a few years since only by the wealthy.

We look with much satisfaction upon this new stage of art culture in the United States. In no other country, Great Britain possibly excepted, is the home so much the central spot of life, and the former of taste and sentiments. In no other country is it more important that homes should be pure, refined and attractive. With the freedom which our institutions confer, there comes a letting down of social restraints which gives a tendency to roughness and coarseness. Hence in our freedom, society needs all the counteractions which not religion only, but every other softening influence can afford. We believe that facts will bear out the assertion that in no country are the masses more ready to meet and employ these agencies of refinement. No people buy so many pictures as the Americans. Go where you will in our broad country, and you find this taste for pictures. At first, the rude colored prints that New York houses so profusely furnished are taken; rough as they are, they are not to be despised; they are the pioneers of better things. Next comes a better class of engravings and colored lithographs. But the eye that has been educated by the sight of truly good pictures, asks for a higher

art than these. Bad oil-paintings might be had perhaps, but good ones are too costly, save for the few. Now comes in chromo-lithography, furnishing at a most moderate price perfect copies of choice paintings. For awhile photography offered its services, but its colorless representations, though deeply interesting, did not fully satisfy. The new art gives us form, tone, color, life, and that at a rate to meet the means of persons of very moderate fortune.

It gives us pleasure to commend the labors of Louis Prang, of Boston, in this direction. His name deserves to be, as it is, associated with the beautiful in our minds. The admirable excellence to which he has carried chromo-lithography is attested by his published works. His bits of choice scenery, his poultry yard scenes, his ducklings and his chicks, his kids at play, his autumnal foliage scenes, his boys and girls, his never fading bouquets and wreaths, are carrying pleasure and refinement to houses in every State of the Union.

Especially do we wish to commend him and his associates for the *purity* of their paintings. The fine arts gained their earliest successful culture amid the vile heathenism of Greece, its colonies and its imitators. Voluptuousness and licentiousness were the joy of those who patronized art, and art pandered to its patrons. Too much has modern followed in the footsteps of ancient art, and the power which the Creator designed to be an ally to the refinement, the education, the pure pleasure of his creatures has been perverted into a ministry of sin. Mr. Prang gives us no pictures that we may not hang upon our walls for the culture of our sons and daughters; none that debase under the pretense of cultivating the taste. His mottoes for the Sunday-schools, Illuminated Scripture Texts, and Reward Cards have added to the attractions and instructions of many of our Sabbath-schools and homes.* We give our commendation to his efforts to render art

* These may be ordered from the Presbyterian Book Store.

subservient to the instruction and gratification of the masses in accord with the laws of purity and truth.

TWO PARTIES TO DRUNKENNESS.

This infamous crime of drunkenness is not solitary in its character; it requires two men to commit it. The law has been punishing one party who perpetrates this crime under temptations the like of which no other man is subject to, for he will sacrifice health, reputation, wife, children, and life itself, to commit it. There is another party to this crime, and his temptation is to make three cents out of it. It is possible for every man to reform, but I know that men won't reform, and therefore for the purpose of this argument I say that all the world knows it is impossible, idle, and cruel to punish men in that way when it has no effect for good. The other party to the crime is guiltier, for he perpetrates it under the influence of a temptation so pitiful that a pickpocket would be ashamed of it. Put the penalty upon him, and see how it will work. If this law were put in operation, you would witness a different spectacle in the police court from the one already described. The drunkard would be brought up, and the judge would say to him, "Tom, where did you get your liquor?" "At the Fifth Avenue Hotel, your Honor." "Policeman, go for Mr. Fifth Avenue." He comes down with his ruffles, his jewels, and his gold chain, and he is brought face to face with Tom, who swears that he got the liquor at his place. Fifth Avenue is very sorry, but the judge tells the clerk to fit him out for sixty days to Blackwell's Island. How many drunkards do you think would come from the Fifth Avenue on the next Monday morning, or from the Astor, Metropolitan, or St. Nicholas? Sixty days' jail would cure the whole concern. And we are going to do it. There was a little touch of Maine Law long before it was thought of. A frigate sailed from Boston at the time when liquor rations were given to the sailors. It was arranged in such a way that

sailors could exchange liquor rations among each other. Some did not care much about liquor, and others cared a great deal for it, so that some of the sailors would get drunk and were punished by flogging, which has since been abolished. The instrument used was a whip with a short handle having ten or twelve strands of small cord, which made the blood and skin fly. The whole crew mustered as at roll-call to witness the punishment, and when all was ready, the offender was stripped down to the waist and his arms tied up at the gangway, and the captain in uniform came out to see how it was done. One day Tom was brought up to be punished, and the captain seeing that his back was bloody from a preceding flogging, could not flog him at that time, and asked him where he got his liquor? He said he got it from Jack. By the captain's order, Jack was brought and tied up. He was one of the best sailors on board ship, and did not care much for liquor. They gave Jack a dozen blows, and all the sailors started in amazement, for he was never drunk; but the captain said, "Men, I will not have drunkenness, and every case of the kind that I have I will flog the man that lets the other have the liquor." There never was a case of drunkenness on board that ship afterward.—*Neal Dow.*

MISSOURI.

From Rev. J. J. Brown, of Clinton, Henry Co., Mo., one of the brethren recently ordained at Kansas City.

I suppose the work of the Lord in its general feature is much the same in all the parts of the field with which your MONTHLY is in communication. Still there is a variety in the phases which Satan takes, and so a variety in the spiritual warfare by which he is to be met.

I have been in this field now over three months. This is a place of fifteen hundred inhabitants, and so presents considerable opportunity for donominational activity. There is a Cumberland

Presbyterian Church, a Declaration and Testimony, a Baptist, and a Methodist (North).

We are pushing on our work with a degree of success. When I came I found they had not had a communion season in six months, so I soon after got Brother Clark, from Hudson, to come down and administer communion for us. There was one addition at that time. Our church spiritually is, I think, in a prosperous condition. The members are earnest Christians. We maintain a weekly prayer-meeting from house to house, which is well attended. The membership is twenty-two. From the number you would think, perhaps, that we had considerable internal strength with reference to building a house of worship. But most of our members are in very moderate circumstances. I can state in a few words what we have done. We have about one thousand and one hundred dollars subscribed for a church edifice, and I am making efforts to raise it to one thousand four hundred. It is thought that we can raise that amount. I find collecting difficult, however. I have enough promised to purchase one of the finest lots in the place; we think we can get it for two hundred dollars. I shall press the matter of building to the utmost.

This is a very active business place. People are confident that the Sedalia and Fort Scott Railroad will be to this point by June next. I think our church is just the one suited to gain the sympathy of the class which is constantly coming to us. I have another appointment thirty miles from here, at Austin, Cass Co. I shall preach there once a month. They have ten members. I took this appointment from Brother Clark. I have organized no separate Sunday-school, not thinking it advisable. I find plenty to do. There is a good deal of desecration of the Sabbath here, and billiard saloons are on the increase. The attendance at our Sabbath services is good. Oh that the spirit of God may visit us this winter, and that we may be blessed with an ingathering of souls!

EASY WORK.

"I was surprised, on returning from Synod, to see the ease with which I procured subscribers for the PRESBYTERIAN MONTHLY." So said a pastor this morning. How many copies are taken in your church?

ABOUT NEW BOOKS.

THE LUTHERAN BOARD of Publication, Philadelphia, have just issued in a neat 16mo of 152 pages, *Three Hundred Years Ago; or, The Martyr of Brentwood*, a story of the days of Bloody Mary, of England. The fortunes of an enlightened family, their persecutions and escapes, are made to envelop a good presentation of the claims of the gospel faith, and of the unscriptural nature of Romish dogmas. It is a very desirable book for the Sunday-school Library.

ROBERT CARTER & BROTHERS issue:—*Pivot Words of Scripture*, by the Rev. Philip Bennett Power, of England, a book well worthy of being presented to the American public. Its ten chapters treat of important points in Christian experience, based upon "pivot words of Scripture," illustrated from the lives of godly men, and enforced by well put applications by the author. It is a very good book for the table of the Christian, supplying spiritual food and stimulus. It is a satisfaction to us that the publishers feel themselves warranted in issuing works of this character, as they are eminently needed at the present time. 353 pp. 12mo.

To write an epic poem that shall live has fallen to the lot of scarce a half-dozen of men in the world's history. Whether Edward Henry Bickersteth's "*Yesterday, To-day, and Forever*," is to attain this rare immortality, it is too soon to predict. But that this noble effort deserves to hold a high rank in literature is already conceded by competent critics. Its flight into the regions of the unseen and eternal, though bold, is reverent; its whole spirit is that of God's word; its march

is lofty, yet well sustained in thought and diction. To follow in the wake of Milton is a bold attempt, but in this case not a fool-hardy one. Our limited space forbids an analysis of the poem; we gladly commend it to the Christian public for its poetic ability, its pure tone, and its continuous interest. Price \$2.00.

The Pearl of Parables, brings, in a very neat shape, the notes of the late James Hamilton on the Prodigal Son, with admirably designed and executed wood cuts. It is full of the brilliant thoughts, and happy illustrations characteristic of the author, and attracts as well as instructs the reader. 16mo, pp. 274.

In *Our Life in China*, Mrs. Helen S. C. Nevius gives us, in a very pleasant, easy, chatty way, an account of missionary life in the great Empire of the East. Dismissing all formality, she writes as freely and naturally as an intelligent Christian woman would speak in the social circle. Her book contains much that will gratify any reader, and will especially interest the friends of missions and the friends of China. It forms a very neat 16mo of 504 pages with illustrations, and will be appropriate either to the family or the Sabbath-school library. Mr. and Mrs. Nevius have just sailed again for China. The author of "Squire Downing's Heirs," which we commended a few months since, now gives us *Margaret Russel's School*, in which, under the cover of a loveable young lady's school for little ones, we have many good lessons taught, and very pleasantly and ingeniously too. Laziness, meanness, love of dress, cheating in play and mischief, are made odious; and honor, generosity, industry and self-control exalted. It is a good book in style and teaching. *The Agate Stories* are a very pretty set of little books, six in number, in a neat box, by the author of the "Basket of Flowers." They are German tales, with all of the accuracy of detail and charming simplicity so characteristic of German story-telling,

and pervaded by a cheerful vein of piety and good sense. We can commend the "Agate Stories" to any who desire a very pleasant gift to their young friends.

J. P. SKELLY & Co., of Philadelphia, publish a number of good volumes for young readers. They have recently issued — *The Little Slate Picker, and Other Stories*, by Mrs. E. E. Boyd. Its lessons are good, and its style natural and pleasing. Attention to punctuation would improve it. Pp. 152, 18mo. *Hugh Wynford; or, The Cousin's Revenge*, is an English story, illustrating the duty of returning good for evil. It is unnatural in its incidents, though interesting, and not sharply defined in its moral bearings. *Grandma's Wardrobe*, by Emma Marshall, maintains her reputation as one of the best English writers for the young. It teaches the sinfulness of deceit, and the beauty of truth, and is entirely suitable for the Sabbath-school library. Only we wish the American publisher would correct such awkward anglicisms as "it made her look very *different to neat*, modest Hester." *Charley Watson, The Drunkard's Son*, is an English tale, good for young or old, and well adapted to the Sabbath-school library. *Ursula's Childhood*, is an English tale pleasantly told. It is kindly in its tone and sound in its teachings, showing that the desire to be useful leads to efforts that may call for self-sacrifice, but are blessed in the result.

HENRY A. YOUNG & Co., Boston, issue *Cousin Clara; or, The Mislaid Jewels*, the story of a girl who by hiding one fault was led to the commission of many others, by Francis Forrester; it will please and profit both boys and girls. It is a little formal and stiff in its conversations, yet the reader's interest is well kept up. Its moral tone is good, and its religious teachings brief but correct. 246 pp. 16mo, with three illustrations.

Any of the books favorably noticed in our columns may be ordered from the Presbyterian Book Store.

PERIODICALS.

The American Agriculturist keeps on its way nobly. It interests all classes. No farmer should be without it. New York City. Price \$1.50 per year. *The Family Treasure* is still edited by Messrs Findlay, Babb and Ritchie; a strong force in a good work. Cincinnati. Price \$2.00 per year. *The Little Corporal* has resumed the pamphlet form. It is a most attractive paper for the

young. Chicago. Price \$1.00 per year. *The Musical Pioneer* is published by F. J. Huntington & Co., New York, 50 cents per annum. *Plymouth Pulpit* brings every week a sermon from Rev. Henry Ward Beecher, by I. B. Ford & Co., New York, at \$2.50 per annum.

The Horticulturist, a capital journal of horticulture, rural art and rural taste, is published by F. W. Woodward, New York, at \$2.50 per annum.

HOME MISSIONARY APPOINTMENTS,*Made in October, 1868.*

Rev. Chas Anderson, Savannah, N. Y.	Rev. Jonas Denton, Greenwood and vicinity, Mich.
" D. D. Gregory, Apalachin, N. Y.	" Samuel Fleming, Burr Oak, Mich.
" E. H. Pratt, Hopewell, N. Y.	" Sylvanus Warren, Wyandotte, Mich.
" Isaac G. Hall, Newton Falls, Ohio.	" J. E. Conrad, Winnebago Agency and Minnesota Lake, Minn.
" Hubbard Lawrence, Independence, Ohio.	" J. L. Howell, Chatfield, Minn.
" J. T. Pollock, Osborn, Ohio.	" Christian Wi-ner, Garden City, Crystal Lake and Madelia, Minn.
" Henry M. Walker, Chester and Bashan, Ohio.	" E. W. P. Wyatt, Belle Plaine, Minn.
" J. A. Hood, Maroa, Ill.	" J. C. Downer, De Soto, Mo.
" E. W. Garner, Lawrence and Chemung, Illinois.	" J. D. Jenkins, Vineland, Big River and Dry Creek, Mo.
" Reuben K. McCoy, Mt. Pleasant, Horeb and La Prairie, Ill.	" W. S. Post, D.D., Sulphur Springs, Hanover and St. Joseph Lead Mines, Mo.
" George C. Wood, Presbytery of Illinois, Illinois.	

DONATIONS*Received by the Presbyterian Committee of Home Missions in October, 1868.*

NEW YORK.			
Amsterdam, Rev A L Chapin and wife,	\$5 00	Oswego Pres ch,	\$430 00
Albion Pres ch,	22 38	Palmyra Pres ch, "	13 00
Aurelius Pres ch,	5 00	Pleasant Valley Pres ch,	5 54
Brooklyn Lafayette Avenue Pres ch, additional,	1522 87	Pittstown Pres ch,	16 45
Brooklyn Classon Avenue Pres ch, in part,	242 75	Port Jervis Pres ch,	47 00
Brooklyn 1st Pres ch, 18 87 of which Mon Con Col,	68 87	Rose Pres ch,	8 25
Barre Centre Pres ch,	10 00	Rochester Brick Pres ch, additional,	50 00
Cuba Pres ch,	50 00	Rochester Central ch,	60 00
Corfu Pres ch,	15 00	Rochester Central Pres ch, Young People's Home Missionary Society,	375 00
Cannonville Pres ch,	20 00	Rochester Westminster Pres ch, little Hattie Stone Clark's silver half dollar,	73
Durham 1st Pres ch,	3 75	Syracuse 1st Pres ch Sabbath-school,	42 00
East Pembroke Pres ch,	100 00	Southport Pres ch,	8 00
Ellenburgh Pres ch,	8 12	Silver Creek Pres ch,	20 00
Genoa 1st Pres ch,	16 00	West Fayette Pres ch,	40 00
Gowanda Pres ch,	37 00	West Aurora Pres ch,	10 00
Geneva Pres ch, Mon Con Col,	27 77	Avails of sale of church property at Borodino,	300 00
Havana Pres ch,	24 85		\$1041 18
Johnsonville Pres ch,	10 00		
Ludlowville Pres ch,	7 00		
Le Roy Pres ch Sabbath-school,	150 00		
Lima Pres ch,	180 34		
Malden Pres ch,	16 31		
Newark Pres ch,	62 50		

NEW JERSEY.

Beverly Pres ch,	\$10 00
Caldwell Pres ch, in part,	150 00
Rockaway Pres ch,	94 05
	\$254 05

PENNSYLVANIA.

Ararat Pres ch,	\$6 25
Erie Pres ch,	100 00
East Whiteland Pres ch,	5 00
Harrisburg 1st Pres ch, Mon Con Col,	21 54
Minersville Pres ch,	7 25
Philadelphia Western Pres ch,	50 00
Philadelphia Western Pres ch Sabbath-school,	75 00
Philadelphia Wharton St Pres ch in part,	32 00
	<hr/>
	\$297 04

DELAWARE.

Washington Western Pres ch,	\$30 00
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OHIO.

Cleveland, Mrs Elizabeth E Taylor,	\$200 00
Cleveland 1st Pres ch's Mission ch,	6 55
Lima Pres ch,	15 50
Pomeroy Pres ch,	26 07
Putnam Pres ch Sabbath-school,	25 00
Willoughby Pres ch,	10 00
Legacy from the estate of David Preston Tallmadge, per L C Walton, balance,	47 87
	<hr/>
	\$330 99

INDIANA.

Lafayette Pres ch,	\$413 70
Leavenworth Pres ch,	30 00
Lawrenceburgh Pres ch,	30 45
Mt Lebanon Pres ch,	6 00
Shelbyville Pres ch,	1 40
Indianapolis, interest on Yandis Fund,	166 25
	<hr/>
	\$647 80

ILLINOIS.

Brooklyn 1st Pres ch,	\$11 00
Carlinville 1st Pres ch, additional,	6 59
Clayton 1st Pres ch, in part,	37 45
Chatham Pres ch,	2 00
Evanston, Lake Avenue Pres ch,	13 69
Kankakee, H H Johnson,	20 00
Jerseyville 1st Pres ch, in part,	137 80
Mt Sterling Pres ch,	72 10
Pleasant Prairie Pres ch,	18 95
Shelbyville 1st Pres ch,	53 50
Warsaw 1st Pres ch,	12 40
Legacy, in part, from the estate of Samuel L McGill, Jerseyville, per Mrs Mary J McGill, executrix,	760 00
	<hr/>
	\$1145 39

MICHIGAN.

Birmingham Pres ch,	\$41 00
Battle Creek Pres ch, in part,	44 25
Concord Pres ch,	42 00
Detroit 1st Pres ch, in part,	198 08
Detroit Fort St Pres ch, Mon Con Col,	10 00
Fentonville Pres ch,	40 00
Ionia Pres ch, in part,	6 00
Marquette Pres ch,	97 40
Marshall Pres ch, in part,	93 53
Niles Pres ch, Ladies' Charitable Association, in part, for support of Missionary,	176 37
Richland Pres ch,	66 91
Raisin Pres ch,	9 07
Schoolcraft Pres ch, balance,	3 00
Springport Pres ch,	38 35
Three Rivers Pres ch,	50 00
From the Ferry Ministry Fund,	300 00
	<hr/>
	\$1215 96

WISCONSIN.

Manitowoc Pres ch,	\$24 36
Superior Pres ch,	3 00
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	\$27 36

MINNESOTA.

Stillwater Pres ch,	\$47 00
Shakopee Pres ch,	22 70
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	\$69 70

IOWA.

Des Moines, Rev H H Kellogg,	\$25 00
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MISSOURI.

Rock Hill Pres ch,	\$22 15
Webster Groves Pres ch,	25 00
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	\$47 15

KANSAS.

Shawnee Pres ch,	\$5 00
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TENNESSEE.

Kingston Pres ch,	\$25 00
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KENTUCKY.

Louisville, Rev J W Sadd,	\$2 00
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CONNECTICUT.

Stamford 1st Pres ch, additional,	\$100 00
	<hr/>
Total amount received,	\$8263 62

EDW. A. LAMBERT, Treasurer,

45 John Street, New York.

P. O. Box 3863.

RECEIPTS OF CHURCH ERECTION FUND,

From August 1st, 1868, to November 1st, 1868.

NEW YORK.

Cazenovia 1st Pres ch,	\$49 06	Poughkeepsie 1st Pres ch,	\$632 38
New Hartford Pres ch,	40 04	Gouverneur Pres ch,	11 81
Ovid Pres ch,	30 00	Troy 1st Pres ch,	75 00
Brooklyn Lafayette Ave Pres ch,	441 69	North Bergen Pres ch,	7 00
Shelter Island per A R Havens,	25 00	Ithaca Pres ch,	185 50
Geneseo 2d Pres ch,	30 35	Silver Creek Pres ch,	10 00
Canterbury Pres ch,	3 69	Rochester, Brick Pres ch,	535 00
Milton Pres ch,	6 00	Martinsburgh 1st Pres ch,	5 00
Yonkers 1st Pres ch,	29 09	Colden 1st Pres Soc'y,	5 00
Delhi 2d Pres ch,	31 76	Brooklyn, Siloan Pres ch,	125 00
Corning 1st Pres ch,	81 82	Ellenburgh Pres ch,	2 00
Homellsville,	70 00	Williamson Pres ch,	6 00
		Manchester Pres ch,	10 85

Pleis Pres ch,	\$15 00	Wyoming Pres ch,	\$3 75
	<u>\$2474 54</u>		<u>\$14 25</u>
NEW JERSEY.		MINNESOTA.	
Madison 1st Pres ch,	\$50 00	Blue Earth City Pres ch,	\$12 25
Hanover 1st Pres ch,	57 80	Hastings Pres ch	11 65
Bergen 1st Pres ch,	52 37	Mankato Pres ch,	200 00
Madison 1st Pres ch,	169 36		<u>\$223 90</u>
	<u>\$329 53</u>	CALIFORNIA.	
PENNSYLVANIA.		San Francisco Howard Pres ch,	\$130 50
Mantua 1st Pres ch,	\$40 00	INDIVIDUAL DONATIONS.	
Carbondale Pres ch,	81 58	G S Boardman, Rome, N Y,	\$10 00
Philadelphia, S Western Pres ch,	10 00	J S Baldwin, balance of 700,	366 00
Philadelphia, Bethesda Pres ch,	12 25	Rev. W S Doubleday, Groton, Conn.	5 00
Dunmore Pres ch,	10 00	Horace Strong, Durham, N Y, "for Freed-	
Abington Pres ch,	10 00	men,"	5 00
	<u>\$163 83</u>		<u>\$386 00</u>
DELAWARE.		RECEIVED ON ACOUNT OF INTEREST ON	
Delaware City Pres ch,	\$46 85	LOANS.	
OHIO.		Daniel Pike interest on mortgage,	\$50 60
Batavia Pres ch,	\$6 16	L Henriques interest on mortgage,	315 00
Bantam Pres ch,	5 46	M Hawkins interest on mortgage,	42 00
	<u>\$11 62</u>	J M Pratt interest on mortgage,	315 00
INDIANA		H Wright interest on mortgage,	280 00
Pittsburgh,	\$2 75	Anton Lieson interest on mortgage,	140 00
Sharon,	3 70	Jane E Smith interest on mortgage,	280 00
Terre Haute 2d,	15 00	M H Stebbins interest on mortgage,	175 00
Butler Township, New Hope Pres ch,	51 50	E B Sutton interest on mortgage,	700 00
Brazil Pres ch,	10 00	I Mullins interest on mortgage,	175 00
	<u>\$82 95</u>		<u>\$2472 60</u>
ILLINOIS.		RECAPITULATION.	
New Du Quoin Pres ch,	\$735 75	New York,	\$2474 54
Lacon Pres ch	30 00	New Jersey,	329 53
Shipman Pres ch,	12 00	Pennsylvania,	163 83
Middleport Pres ch,	25 00	Delaware,	46 85
Peoria Pres ch,	5 00	Ohio,	11 62
	<u>\$808 00</u>	Indiana,	82 95
MICHIGAN.		Illinois,	808 00
Brighton 1st Pres ch,	\$17 60	Michigan,	134 60
Canton Pres ch,	2 00	Wisconsin,	5 00
Fentonville Pres ch,	15 00	Iowa,	14 25
Ionia Pres ch,	100 00	Minnesota,	223 90
	<u>\$134 60</u>	California,	130 50
WISCONSIN.		Individuals,	386 00
Granville, formerly Markesan,	\$5 00	Interest,	2472 60
			<u>\$7284 17</u>
IOWA.		JOHN P. CROSBY, Treasurer,	
Clarence Pres ch,	\$5 00	25 Pine Street, New York.	
Marengo 1st Pres ch,	5 50	November 1st, 1868.	

THE PUBLICATION CAUSE.

Donations Received by the Treasurer of the Presbyterian Publication Committee from August 1st to October 1st, 1868.

Geneva, N Y, Pres ch, additional,	\$1 35	Jacksonville, Ill, Westminster Pres ch,	\$53 00
Marcellus, N Y, Pres ch,	33 27	Oneonta, N Y, Pres ch,	14 08
Laketon, Mo, Pres ch,	2 60	Baltimore, Md. 1st Constitutional ch,	12 87
Cape Vincent, N Y, Pres ch,	3 50	Pine Plains, N Y, Pres ch,	10 00
Newark, N J, South Park Pres ch,	86 00	Goshen, Ct, Rev Wm T Doubleday,	2 00
Detroit, Mich, 1st Pres ch,	60 23	Durham, N Y, 2d Pres ch,	10 00
Cohoes, N Y, Pres ch,	20 00	Columbus, Wis, Pres ch,	2 00
Pittsburgh, Ind, Pres ch,	2 75	Orange, N J, 2d Pres ch,	46 25
Albion, Iowa, Pres ch,	20 00	Chester, N Y, Pres ch,	25 00
Perry, N Y, Pres ch,	11 30	St Paul, Minn, House of Hope,	30 00
Philadelphia, Pa, Olivet Pres ch,	21 25	Parma Centre, N Y, Pres ch,	1 00

York, Pa. Samuel Small,	\$50 00	Lansing, Mich, 1st Pres ch,	\$25 00
Decatur, Ill. Pres ch,	15 43	Rochester, N Y. Central Pres ch,	80 00
Martinsburgh, N Y, Pres ch,	2 13	Watertown, N Y, 1st Pres ch,	38 00
New York, N Y, Western Pres ch,	125 72	Washington D C, 1st Pres ch,	53 22
Shelter Island, N Y, Pres ch,	7 50	Nineveh, N Y, Pres ch,	11 50
New York, N Y, Thirteenth St ch Sabbath school,	200 00	Ithaca N Y, Rev Wm Wisner, D.D.,	5 00
Sault Ste Marie, Mich, 1st Pres ch,	14 40	Philadelphia, Walnut St ch, John Power,	
Scott Township, Iowa, Pres ch,	1 50	Jos Allison, Geo Christian and others	
Pittsburgh, Pa. 3d Pres ch,	213 53	to stereotype "The Sacraments,"	100 00
Dansville, N Y. C Turrill,	1 00	Virdeu, Ill, Pres ch,	33 01
Pike, N Y, Pres ch,	6 16	Brooklyn, N Y, 1st Pres ch,	107 78
Hillsdale, Mich, Pres ch,	28 43	Valatie, N Y, Pres ch,	21 00
Wantage, N J, 2d Pres ch,	10 00	Philadelphia, Pa. Clinton St ch,	50 05
Norristown, Pa, Pres ch,	22 54	Deerfield, Mich, Pres ch,	6 00
Frankford, Philadelphia, Hermon Sabbath-school	30 00	Petersburg, Mich, Pres ch,	6 00
Utica, N Y, Pres ch,	22 25	Rockford, Ill, Pres ch,	35 20
Greenwood, Ind, Pres ch, additional,	1 00	Clinton, N Y, Pres ch,	45 53
Niagara Falls, N Y, Pres ch,	36 00	Silver Creek, N Y, Pres ch,	11 00
Bergen, N J, Pres ch,	65 29	Philadelphia, Calvary ch, John A Brown,	100 00
Greenville, N Y, Pres ch,	20 00		
Almond, N Y, Pres ch,	18 15	Total,	\$2595 41
Ogden Centre, N Y, Pres ch,	12 00		
Piqua, Ohio, 2d Pres ch,	10 00	WM. L. HILDEBURN, Treasurer.	
Orange, N J, Rev Wm Bradley,	10 00	Address Business Orders to	
Washingtonville, N Y, 1st Pres ch,	13 00	PRESBYTERIAN PUBLICATION COMMITTEE	
Wabash, Ind. Pres ch,	10 00	Letters with regard to manuscripts, donations,	
Hillsdale, Mich, Pres ch, additional,	2 00	and the general interests of the Committee, to	
		REV. JOHN W. DULLES, Secretary,	
		1334 Chestnut Street, Phila.	

MINISTERIAL RELIEF FUND.

Donations Received during August, September, October, 1868.

Bergen, N J, 1st Pres ch,	\$37 85	Alton, Ill, 1st Pres ch,	\$20 00
Fenton, N Y, 1st Pres ch,	15 00	Jonesboro', Tenn, Pres ch,	18 00
Cape Vincent, N Y, Pres ch	3 50	Holly, Mich, Pres ch,	8 00
Philadelphia, Pa. Mr John Reid,	5 00	Piqua, Ohio, 2d Pres ch,	15 00
Warren, Ill. Pres ch.	18 00	Waverly, N Y, Pres ch.	25 00
Madison, Ind. 2d Pres ch,	59 05	Pleasant Plains, N Y, 1st Pres ch,	6 50
Marquette, Mich, 1st Pres ch,	69 40	Synod of Susquehanna, N Y,	14 00
Rockville, Ind. Pres ch,	22 82	Freeport, Ill. 1st Pres ch,	20 00
Darby, Pa. 1st Pres ch,	12 35	Decatur, Ill, 2d Pres ch,	17 35
East Pembroke, N Y, from Rev G S Corwin,	100 00	Philadelphia, Pa, Mantua 1st Pres ch,	65 50
Belle Valley, Pa, Pres ch,	17 00	Gates, N Y, Pres ch.	5 00
New York City, from Mrs Otis Allen,	25 00	Cincinnati, Ohio, 2d Pres ch,	188 30
Orange, N J, 2d Pres ch,	99 91	Ogden, N Y, Centre Pres ch,	20 00
Orange, N J, 1st Pres ch,	100 00	Minonk, Ill. from Mrs Cornelia L Brown,	
Parma Centre, N Y, Pres ch,	7 00	to constitute Rev Martin P Ormsley	
Phelps, N Y, 1st Pres ch,	7 50	Honorary member	50 00
Rochester, from A Champion, Esq,	500 00	Blenfield, Mich, Pres ch,	10 65
Cleveland, Ohio, 2d Pres ch,	209 19	Palmyra, Mich, Pres ch,	7 35
Bethel, Ill, Pres ch,	100 00	Bowling Green, Ky, from Thos C Calvert,	10 00
Alton, Ill, Pres ch,	25 00	Penn Yan, N Y, Pres ch,	42 60
Buffalo, N Y, North Pres ch,	50 00	Dansville, N Y, Pres ch,	21 68
Kingsport, from Mr James Lynn	5 00	Washington City, D C, 6th Pres ch,	25 00
Cleveland, from Mrs E Taylor,	40 00	Indianapolis, Ind, 2d Pres ch,	28 60
Escanaba, Mich, Pres ch,	20 25	Denton, N Y, from Mr W H Denton,	5 00
Kossuth, Iowa, Yellow Springs Pres ch.	14 10	Philadelphia, Pa, from Rev James Boggs,	1 00
Waterville, N Y, Pres ch,	30 00	Plainfield, N J, Pres ch,	80 84
Shelter Island, N Y, Pres ch,	11 00	Geneva, N Y, Pres ch,	90 81
Brighton, Mich, 1st Pres ch,	12 00	Philadelphia Pa, 1st Pres ch,	361 45
Wellsborough, Pa, Pres ch,	10 00	Granville, Ill, Pres ch,	5 09
Cleveland, Ohio, 1st Pres ch,	168 92	Montrose, Pa, Pres ch,	25 00
Philadelphia, Pa, Mrs Robert Adair,	5 00		
Hyde Park, Pa, Pres ch,	10 09	Total,	\$3033 07
Galena, Ill, 1st Pres ch	18 50	Rev. CHARLES BROWN, Secretary,	
Mt. Gilead, Ohio, Pres ch,	4 00	WM. E. TENBROOK, Treasurer,	
Pike, N Y, 1st Pres ch,	12 50	1334 Chestnut St., Philadelphia.	

EDUCATION ACKNOWLEDGMENT.

Receipts for October, 1868.

NEW YORK.		Philadelphia, Clinton St ch,	\$2 00
New York City, Madison Square,	\$1158 59	MICHIGAN.	
Auburn Pres ch	133 12	Lansing 1st Pres ch,	\$30 00
Geneva Pres ch,	58 55	Tecumseh Pres ch,	28 00
Troy 1st Pres ch,	40 00	Birmingham Pres ch,	18 50
Delhi 2d Pres ch,	37 40	INDIANA.	
Cohoes 1st Pres ch,	36 50	Fort Wayne 2d Pres ch,	\$73 55
Dansville Pres ch,	20 00	Greenwood Pres ch,	8 60
Phelps 1st Pres ch,	17 93	Southport Pres ch,	5 40
Head of Delaware Pres ch,	12 25	ILLINOIS.	
Augusta Pres ch,	12 00	Chicago 1st Pres ch,	\$100 00
A Champion, Rochester,	500 00	Rockford, Westminster Pres ch,	35 20
G W P. Middletown,	15 00	Virden Pres ch,	27 00
Rev A L Chapin, Amsterdam,	2 00	J. W. BENEDICT, Treasurer.	
NEW JERSEY.		128 Broadway, New York City.	
Englewood Pres ch,	\$117 16	<i>P. O. Box 2136.</i>	
Rockaway Pres ch,	61 20	Remittances should be forwarded to the Treas-	
A Friend, Elizabeth,	5 00	urer. All other communications should be ad-	
PENNSYLVANIA.		dressed to the <i>General Secretary.</i>	
Philadelphia, 3d Pres ch,	\$113 77	Rev. JOHN G. ATTERBURY, D.D.,	
Philadelphia, Calvary ch,	89 15	Presbyterian Rooms, 150 Nassau St., New York.	
Chester City Pres ch,	16 08		
Ulysses Pres ch,	5 00		

MINISTERIAL RECORD.

Calls Accepted.

Rev. Norman Seaver, D.D., of Rutland, Vt., to the First church, Brooklyn, N. Y.

Rev. T. B. Hascall, of Union Seminary, to Mooers, N. Y.

Rev. Wm. Ellers, of New Albany, to organize a German church. Milwaukee.

Rev. O. H. Hazard (O. S.) to Freedom Plains, N. Y.

Rev. W. H. McCarer, to be District Secretary of the American and Foreign Christian Union for Indiana and Illinois.

Rev. D. H. Taylor, of Saginaw, to Lapeer, Mich.

Rev. E. F. Fish, of Columbus, Wis., to Carbondale, Ills.

Rev. L. P. Sabin, of Elliottsville, N. Y., to Central College, Ohio.

Ordinations.

James S. McCoy, as an Evangelist, by the Presbytery of Dayton.

At Kansas City, Mo. Oct. 11th, by the Presbyteries of Kansas and Lexington, as Evangelists.

Charles H. McCreery, for Chetopa, Kansas.

James Lewis, Humboldt, Kansas.

Samuel A. Stoddard, Holton, Kansas.

Charles B. Blanchard, Garnett, Kansas.

Benjamin F. McNeil, Beatrice, Nebraska.

Theodore F. Jessup, Kansas.

Theodore Y. Gardner, Kansas.

Duncan C. Miller, Osceola, Mo.

Joseph G. Brown, Clinton, Mo.

Duncan McNaughten, Morrilstown, Mo.

Wm. J. Lee, by Greencastle Presbytery, Ind., as Evangelist, Sept. 11th.

D. H. Hindman, by North Missouri Presbytery, at Canton, Mo.

Lemuel S. Pomeroy, by Presbytery of Cortland,

Installations.

Rev. J. P. E. Kumber, over the First church Evansville, Ind., Oct. 2d.

Rev. Yates Hickey, over the church of Abington, Pa., Oct. 20th.

Rev. Evan L. Davies, over the First church, College Hill, Ohio, Oct. 18th.

Mr. J. W. Seal, ordained and installed over the church at Cornwall, N. Y., Sept. 18th.

Rev. H. R. Hoisington, over the First church, Circleville, Ohio, Sept. 2d.

Rev. C. C. Wallace, over the Stone Street church, Watertown, N. Y., Sept. 23d.

Mr. Wills Clark Gaylord, ordained and installed over the church at Union Corners, Livingstone Co., N. Y., Oct. 6th.

Rev. C. C. Kimball, as colleague Pastor with Rev. Dr. Lyon, over First church of Erie, Pa.

Rev. M. Kieffer D.D., over the church of Sandusky, Ohio, Sept. 24th.

Mr. H. P. Welton, ordained and installed over the church of Parma, Mich., by the Presbytery of Marshall, Oct. 22d.

Mr. Wm. Hutton, ordained and installed over Greenwich Street church, Philadelphia, by the Fourth Presbytery of Philadelphia, Nov. 5th.

Rev. J. A. Priest over First church of Quincy, Ills., by Presbytery of Schuyler Oct. 6th.

Licensed.

Mr. A. Barker Allen, by Presbytery of Monroe, Michigan.

Died.

Rev. Enoch Kingsbury, of Danville, Ind., Oct. 20th. Aged 68 years.

Rev. Benj. F. Randolph, of Charleston, S. C.

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<i>The Lost Lamb,</i>	<i>Miss Clare's Party.</i>
<i>Lettie's Way of Doing Good,</i>	

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